Volume VI Chicago, Ill., June, 1929 Number 3

The Liberal

Education and Life

What would it be to be an educated person? It would be to be freed from every senseless prejudice, and every baseless fear, to have sympathy as broad as human life, enclosing every soul in one's far-flung affection, to have reduced every injurious tendency to control, to have raised every useful ability to its maximum, to inspire by every contact, never to dim another's ideal, or shrink another's happiness, to bid farewell to life having been for humanity's good all that we might have been, and having done for humanity's good all that lay within our power. To this we may not attain, but education enables us to approach it.

A. Wakefield Slaten.

Published monthly by

The Peoples Church

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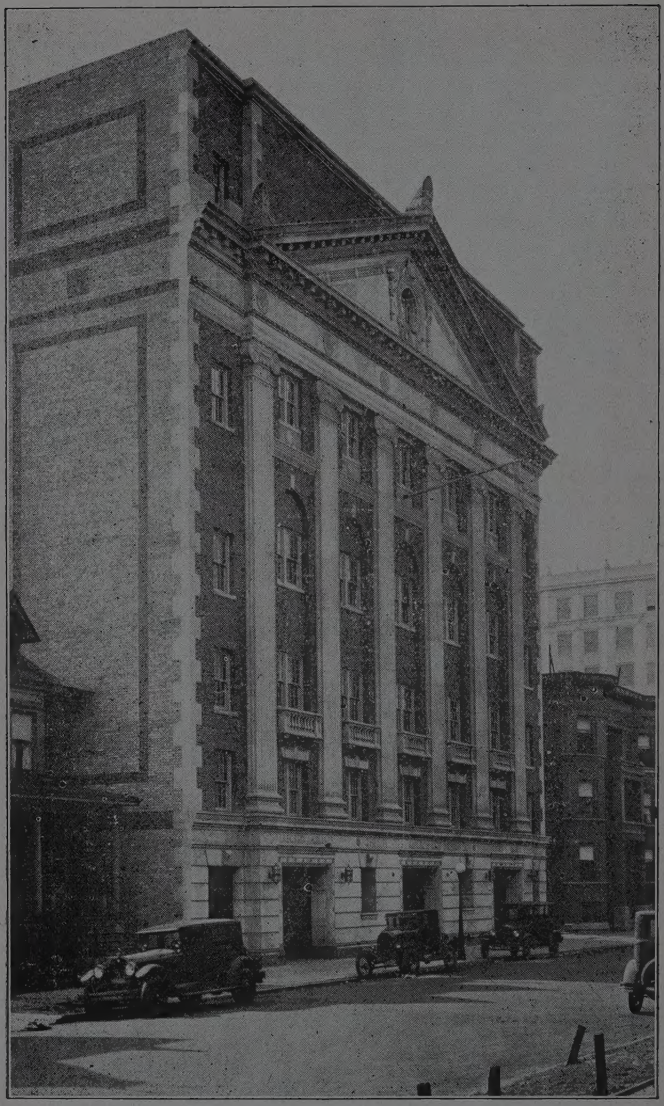

THE PEOPLES CHURCH OF CHICAGO

THE LIBERAL

Preston Bradley ..... **Editor**

Grace Thayer Bradley ..... **Associate Editor**

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Volume VI Chicago, Ill., June, 1929 Number 3

"LOOKING AT LIFE"

Sermon By Dr. Preston Bradley, Pastor of The Peoples Church of Chicago, June 9, 1929. Stenographically Reported.

I would rather have been that blind poet who has enriched life for all time by giving to the world this beautiful music that we have just listened to (Haydn —"The Heavens are Telling" 'Creation') than to command the wealth of the world.

To have beautified life with a song; to have deified it with a poem; to have added luster to it by an embellishment of beauty, is the greatest thing in the world. When your empires have all been crushed to earth, and when your very gold has rusted and become useless, the poem and the music and the dream and the ideals of life will go on, and on, and on, and on—they cannot be killed by you. They do not speak your language, they are strangers to your materialism, they will never recognize you — Dreams and Ideals! The toiler toils for a day, but the dreamer lives forever. Any other philosophy of life, as I look at life, is untrue.

Well, we have come to the end of seventeen years together, and I have a great responsibility, as well as a great joy, in standing here for the seventeenth time to give you my closing thoughts and words.

I do not think that I have ever come to this moment quite so depressed as I am today. I loved triumph, it is part of my life. I loved it because it costs something and the fruits of victory are sweet, always sweet, and so, today, I stand here to say to you what is in my heart and mind, for we shall not see each other for a long time, perhaps never, who knows? this is the only moment, this one. You may all come back again some day and sit in the very same seats you are sitting in now, but this moment will never be duplicated in life. Moments never are. That is one of the harsh things about life. We cannot change them. What has been written, has been written. Life is an indelible thing. If we could, we would tear out much of it but we cannot, we are in it, we are of it. How many of us this morning, if we are sensitized to the higher beauty of life, would tear out of our conversations words we have used, but you cannot, you have used them and they have gone into the air, and they will come back, they will come back some day and you would give all you had, every dollar, if those words would come back frozen words, dead words, but they are not, they will come back living words;—words always do. How many of us would carve out of our lives the unkind acts, carve them out, but we have done them, they are there, and you cannot explain them away — they are there.

And so, I have always taken this occasion through all these years of looking at life, as an opportunity of saying a word to the young people who are going out from the High schools, colleges and universities. I never know where to begin when I have a

theme like that. There is no beginning—there is no end. There is so much I would like to tell you. Young man and young woman, O, there is so much I would like to tell you that its volume and its magnitude stabs me into silence almost, because I do not know where to begin. I would like to sit down beside you, I would like to tell you kindly and lovingly. When a man is over forty, who has looked at life consciously for thirty-five years, who has had myriads of friends and not a few enemies, who has watched the procession of life come into his life and out again, who knows what it means to be face to face with falsity, who sees behind the smiles of hypocrisy, who has touched life, sometimes stood upon it on a mountain top above the clouds and above the storm and has been thrilled with the joyousness of life's ecstasy, and then, sometime, has stood down in the valley where great high hills of hate shut out the sun, hemmed in, imprisoned, stifling shade by the littleness of life, but knowing all the time that somewhere above those hills and above the fog and the stench of the valley, there was light, there was freedom, there was sunshine and blue skies, and knowing that just by holding on and being true that they could be found some time.

O, I know what is being told to the graduates this year. Nightly, I have been speaking to young people this week and I have looked into their faces. On Friday evening I spoke to a class of 168 graduates of the Kenosha High School and an audience of three thousand people. For two weeks past I have been coming in contact with youth and graduates, and you know they expect a commencement speaker to give advice, and you are supposed to be very wise, and you are supposed to know all there is to know about the world and all the problems of life.

Well, this year I have not been doing it. First: because young people, who are being graduated, do not want any advice, and they would not believe me, or any man, I know, because I graduated from High school myself, and when I came to my graduation I was very smart, very smart. I knew a great deal more that night than I have ever known since, but, of course, I did not know that I did not know, and that absolves us. We must always have forgiveness for incapacity, but where people do not know, and have not the moral sensitiveness and the will, there must always be kindness.

I have been talking to these young people and I have been saying some things to them, and one or two I am going to say to the young people who are honoring me in this great audience this morning. I am not going to advise you. No. You don't want it. The fact of the matter is that some of you, quite a lot of you, do not need it, you are a pretty good sort—our young people—and I am not going to stand up here and use a lot of platitudes about life, I am weary of them. When I see the Superintendent of the College Board, come before the graduating class with an armful of diplomas, and these young people stand up in front of him to receive them and he says: "Now, young people, you are going out into life" it makes me shiver with a sort of resentment, for even though he may know a great deal, it shows a lack of understanding of youth.

To our graduates of the 1929 classes of High Schools, colleges and universities, let me say: You are not going out into life, there is no such thing, you have always been in it! I can take any young person under twenty-one and let me take them apart, like a dollar watch, and let me see their emotional personalities, their reactions and reflexes, their physical equipment, and I will predicate what they will be at fifty. The lack of understanding on the part of some of us of Youth is because there is no poetry and no romance in our lives, and we think of education as something

that equips for life; education is something that maintains life at its highest all the way through.

There is not a young person in American High schools, colleges or universities today, there is not an undergraduate anywhere, not one, whose problems are not as real, whose scars are not as deep, whose wounds are not as stinging, whose heartaches are not as genuine, whose tears are not as scalding, as they will ever be. Don't you older people make a mistake in believing that you can wound youth and hurt it and scar it! Don't you think that you can touch the emotional background of adolescent life without injecting a permanent disability. Many of the tragedies of the thirty's, many of the failures of the fifty's, many of the weaknesses of the sixty's can all be traced, as every modern psychologist knows, to the first fifteen years of your life. What you are today is not what you have been when given a diploma, not what you have been when graduating from an institution, but what you are today is an accumulation of those adolescent, sensitive years. Bless them for their joys! I would not take away one smile. This world will be hard enough and cruel enough and disastrous enough and two-faced enough, with dangers enough, it will be hard enough without having it to be a part of that permanent background of growing life.

We have put our youth in compartments. We have said, it is up to this point and then from this point and that from the other. I have watched the tragedies deepen in some of your lives, and the seventeen years that I have been here with you I have seen some of your hair whiten, and I have seen your faces lined and I know, and you know that I know, and because so much of it could have been avoided! O, it is so remarkable in life, so remarkable to discover how much of the unpleasantness, unkindness, the things that do interfere with the kind expressions of the spirit, might have all been avoided. How much of it might never have been at all, and that makes life always of tragic consequence to me.

To some of you graduates in this closing year and the closing moments of my talk to you today and on this seventeenth anniversary of my labors with you, may I say this to you:

There are two things—

First: Don't go at life poorly equipped, and don't think there is any short cut to fame or riches. Any man who seeks a short cut to either fame or riches may secure both, but they will not last. Work! Don't go at life badly prepared. Don't get a philosophy that this old world is just a game. I don't like that thing about life being a "game." Don't get an idea that it is "pull." Never overestimate the power of money to protect and preserve. The increasing tendency of this world is, as the past twenty-five and fifty years represented an era whereby an accumulation of great wealth, as such, was able to maintain security, that that time is passing. A new day is being born, and with the saturation of that new day are coming new standards and new valuations of merit. **OF MERIT!** Don't forget that, young man, be prepared for it, for life. That will be my first word.

Gladstone was three times Prime Minister of England after he was eighty years of age. Pope did not learn Greek until he was sixty-five, and the greatest voice that ever spoke to the sons of earth and sensitized life with a standard of values that has never been refuted, or successfully contradicted, took thirty years, Thirty years, **Thirty years to prepare for a three year work!**

And in the records of the world, young folks, you will find it recorded that the men and women, who have made the highest contribution to civilization and stimulated the imagination and power of the world have been its diplomats, statesmen, engineers, scientists, financiers, and

all that goes toward the construction of a great and splendid world, have all been men and women that were prepared. Don't be in a hurry for life. Remember that you can grow a pumpkin in about six weeks, and a mushroom will bob up over night, but nature takes one hundred years to make an oak tree. You can teach a man to sweep the streets in five minutes, and I honor the street sweeper, it is honorable toil and what I say is no reflection—please—please—you can teach a man to sweep the streets in five minutes, and nature takes five generations to make an Eliot. Don't underestimate preparation.

And the last and final thing I would say is this: Watch yourself, school yourself, discipline yourself that the moment you feel creeping into your temperament or makeup, cynicism, you fight it as you would a venomous viper. It will work itself into your character and will express itself in an unkindness that sooner or later will give you such antagonism and will interfere with anything that you want to do in life that you may have all the preparation in the world and life will defeat you. The moment you detect anywhere in your own makeup the vicious, venomous attitude of the cynic, that always expresses an opinion with a sneer—when you detect yourself getting to a point where you are not enthusiastic about life, or about people, and you look back on life, and underneath it and through it you are reading ulterior motives, and you are always imputing motives to people, you may have the best trained mind in the world, you watch it, because it will ruin you, it will wreck you, you will be shunned and banished and you won't know why. No cynic in the world ever had heart and life loyalty; they can not be loyal, it is not in their nature. They have let life interfere so tragically, their cynicism has poisoned them, and, young people, my little offering to you today is this.

Once I had a great graduating class down in Canton, Ohio, all with their caps and gowns. When the diplomas were given out, some fine, great big strapping lad walked across the platform, and they all let loose and that audience cheered. Learn to cheer! A cheer is worth a thousand sneers. Cheer instead of sneer. Let me give you a little secret—if you do, you will have more people for you. If we learn the art of cheering life we won't have to do so much fighting for our rights, they will be maintained by our friends. Cheer life and thereby utterly defeat the sneer. So good luck to you! I envy that youth you youngsters have today that have the next fifty years before you —I wish I had them. I don't like to have anniversaries come at all. I don't want these years to keep going round, I love life. How beautiful it ought to be! How beautiful it could be! And so you are going out, they say. No, you are not out, you are in —IN LIFE.

Well, across the miles, my radio friends, I give you my hand, I give you my heart, for seventeen years I have never consciously hurt man, woman or child. I am glad I can look you in the face and say that after seventeen years of ministry in this church I have had an ambition—God knows it is not money, I am getting the same salary that I have had for the past ten years. It is not fame, I care little for fame. You are here in this great audience this morning by the hundreds and I appreciate it from my heart, it will be a great melody for me to listen to in the afterglow of life, and the summer comes but you would tear me just as quickly, I do not underestimate that. No, it has not been fame, the only thing I hope to be, or have tried to be in all these years, and I thank God for the hours and hours that you have written and you have talked with me—O, do not think that the Peoples Church is a little group of 7, 8, 10 or 12. Do you think that the Peoples Church is just a little

group of people? The Peoples Church of Chicago is an institution of thousands of human hearts and its influence is beyond the borders of the sea. That is what I love, that is what I have tried to serve, and that is what I will serve until the end, whenever that end might come.

You have been kind, very kind, it has been a great joy, a great privilege to work with you, and I hope that these services have meant something to you. I have never preached a sermon yet that I did not preach to myself as much as I did to anybody in the congregation. Please try and remember that I am not the kind of preacher that says: "Do as I do." Not at all. What I say to you I say to myself as well, it applies to both the preacher and the audience. I have not any doubts upon that score, none whatever. and I hope I have been an inspiration to somebody's life.

A moment ago, down stairs, when I was giving the diplomas and certificates to the graduates of our Church School, two young men came up to me and they took me by the hands, thank God, they meant it, and they said to me: "Doctor Bradley, we are not going to try to tell you what this winter has meant to us, we are not even going to attempt it."

And coming back there a moment ago another student said: "Doctor Bradley, I am going through, I am going through, and believe me whatever in life comes to you I want you to know that as long as I live you will never want for a thing in the world." That is what life means.

Last year when the Governor of Minnesota and Mrs. Christianson honored us by attending our services, as they did, you will remember, when I was through, a youngster said: "I should like to be presented to my Governor." And I said, you are from Minnesota? and he replied "Yes, I am from Minnesota and I would like to meet my Governor," so I walked up and took this young man to his Governor and introduced him. On Wednesday evening of this week, I was giving the High School commencement address at Gilbert, Minnesota. The valedictorian of that class called attention to the fact that a member of that graduating class, two years ago, while a student in Chicago at the Art Institute, had been signally honored by that institution, and when the young lady took her seat, I said: "I think I know that student, I think it is Kenneth Olson." She said, "Yes, it is Kenneth," and that student who came down here took two prizes, one a traveling fellowship and this year had two canvasses in the International Water Color Exhibit, the first time it ever happened, from that little High school in Gilbert. I closed my speech Wednesday night with a tribute, and when I was all through, a man and a woman came up to me and the man took my right hand, and the woman took my left hand, and with hot tears in their eyes, they said: "We are Kenneth Olson's father and mother."

O, young people, parents will stand anything,—parents are like that. We can lose every dollar we have ever had; we can lose our fame; we can lose everything, and parents will still go on, the only thing that takes the spirit all out of them, the only thing that breaks our hearts, and the only thing that leaves us without any fight at all, the only thing—is to have you go wrong.

The greatest issues of life are the moral issues, and we will stand everything except that. So, goodbye, Good luck! We are here for this great service, and perhaps for the last time, and I want to thank you for everything.

Let me live life from year to year
With forward face and reverent soul,
Not abiding to, nor turning from the goal;
Not mourning for the things that disappear,
Or hold you back in fear from what the future veils,
But with a whole and happy heart

That pays its toll to Youth and Age
And travels on with cheer.
So let the way wind up the hill, or down
Though rough or smooth, the journey will be joy
Still seeking what I sought when but a boy—
New friendships, high virtue and a crown—
I shall grow old, but never lose Life's zest,
For the last turning of the road will be the best.

MEDITATION

Given by Dr. Bradley on the Closing Sunday of Church

"Let me do my work each day, and if the darkened hours of despair over come me, may I not forget the strength that comforted me in the desolation of other times. May I still remember the beautiful hours that found me walking over the silent hills of my boyhood, or dreaming on the margin of the quiet river when a light glowed within me, and I promised my early God to have courage amidst the tempests of the changing year. Spare me from the bitterness and from the sharp passions of unguarded moments. May I never forget that poverty and riches are of the same spirit though the world may not know. May my thoughts and actions be such as shall keep me friendly with myself, lift my eyes from the earth and let me not forget the uses of the stars. Forbid that I should judge others lest I condemn myself. Let me not follow the glamour of the world, but walk calmly in thy path.

Give me a few friends who will love me for what I am and keep ever burning before my vagrant steps the kindly light of hope, and though age and infirmity overtake me and I come not within the sight of the castle of my dreams, teach me still to be thankful for life and for the time olden memories that are good and sweet, and may the evening's twilight find me gentle still, and in the quiet beauty of this last moment of communion together, our one thought and our one prayer would be for all who need us." May this prayer of Erhman be ours today. Penetrate, Heart of Love, into that hospital room at Auburn Park Hospital this morning, and in these moments of suffering and of grief may love be again the miracle wonder worker, as love always is, and to all that have heard us and listened to us, loved us, and heartened us, may the spirit of peace reign.

To all our great radio audience may they know that we shall keep forever sacred their encouragement, their kindliness, as the years deepen.

O, God, teach us, and teach all people, how to be kind. May we never be guilty of adding wounds to already wounded hearts. May there be no littleness in us. O, Lord God of Love, teach us how to follow the gleam of our life, and above all, teach us to be true.

May the spirit of love, peace, beauty abide in every heart in this great audience today, and wherever men and women are listening, may Love reign.

BOOK CHATS

The Atlantic prize of $5,000 offered by The Atlantic Monthly and Little Brown and Co., for the "most interesting biography of any kind, sort or description" has been awarded to Mrs. Herbert D. Brown (Harriet Connor Brown) of Washington, D. C., for her book, "Grandmother Brown's Hundred Years, 1827-1927." This is a biography, principally in the form of dialogue, of a remarkable Iowa centenarian Mrs. Maria D. Brown. Grandma Brown was born in Athens, Ohio, April 9th 1827, and died Jan. 8th 1929. Her father, Ebenezer Foster, scion of Revolutionary ancestors, was one of the early settlers in the North west territory. Her husband, Daniel Truesdell Brown, died in 1906 at the age of 84. She was the mother of eight children, four born in Ohio and four in Iowa. The author of the biography is her youngest daughter-in-law. The book will be published in October by Little, Brown and Co., following its serial publication in The Atlantic Monthly.

George Wharton Edwards, American painter and author of a number of travel books, was recently knighted by his Majesty Victor Emmanuel in the Order of the Crown of Italy. Mr. Edwards's book, "Rome," was published last Fall by the Penn Publishing Company.

Doris Thorne, who is the daughter and literary executrix of Henry Arthur Jones, is engaged in writing a life of her father. She will be obliged if any of his friends in America are able to give her information respecting his visits here between 1885 and 1900, and she will be most grateful for the loan of any interesting letters written by her father. The letters will be returned as soon as they have been copied. Communications should be addressed to Doris Thorne, the Guards Club, Brook Street, London, W. England.

There is nothing in the rumor that Edwin Cerio, author of "That Capri Air," is Norman Douglas writing under another name. According to Harper and Brothers, who published the book, Edwin Cerio is the author's real name, and he is the son of the Mayor of Capri. They give as authority Julian Street, who says that Cerio knows "that magic island, its characters, history and innumerable legends, better than any other living person."

The May grand jury has dismissed the charges of obscenity against "Ariadne" (Globus Press) and its author, Isadore Lhevinne. The charge was preferred by John Summer of the New York Society for the Suppression of Vice, who also seized the manuscript of Mr. Lhevinne's unpublished novel. Mr. Lhevinne is said to be planning a suit against the vice society for false arrest and imprisonment.

A jumping frog jubilee was recently staged at Angels' Camp. Stanislaus County, Cal., in commemoration of the historic contest of which Mark Twain wrote in his famous story of "The Jumping Frog." The official judge of the contest was Cyril Clemens, cousin of Mark Twain. The contest was won by a large frog named "Hooligan," who negotiated four feet flat. We may assume that Cyril Clemens saw to it that there were no such shenanigans as marred the contest described by his famous kinsman.

The Adelphia Company announces the prize essay contest for criticism of "The Money Illusion," by Professor Irving Fischer, closed on May 31st 1929. The announcement of the winners will be made about July 10th in The

New York Times. "The Money Illusion" has already been published in England, Germany, Holland and France, and it is now being translated into Chinese.

Professor Walter Edwin Peck, Hunter College of the City of New York, is engaged in editing a new five-volume definitive edition of "The Complete Works of John Keats, in Verse and Prose." In order that the work may be as inclusive as possible, he desires to get in communication with collectors and librarians who may have in their possession manuscripts by or relating to Keats. It is his hope, with the assistance of others, to make of this edition a complete variorum Keats.

The Jewish Tribune, in conjunction with the Stratford Company, offers a prize of $2,000 for the best novel dealing with Jewish life. The contest is open to all Jewish authors of English fiction. Only original work must be submitted, and no translations will be considered. The $2,000 prize is for the first serial and book rights and is in addition to royalties. The prize winning novel will be published in book form by the Stratford Company and serially in The Jewish Tribune. The contest closes Jan. 15th 1930. Manuscripts or requests for further information should be addressed to The Jewish Novel Prize Contest, care of the Stratford Company, 289 Congress Street, Boston, Mass.

Allen Tate's recent collection of verse entitled "Mr. Pope and Other Poems" (Minton, Balch and Co.), has been awarded the Caroline Sinkler Prize by the Poetry Society of South Carolina. The prize is for the best book of poetry of the year by a southern author.

Joseph Auslander, the poet, is to give a course in poetry writing at Columbia University next year. A new volume of Auslander's verse will be published in the Fall by Harper and Bros., who report that five publishers competed for the book, offering the author the sort of contracts and advance royalties generally given only for novels.

Burton Rascoe, well known as editor, author and critic, is to be associate editor of Plain Talk, beginning with the August issue of that magazine. Besides acting in an advisory capacity, he will write the greater part of the book reviews and will conduct a department of his own, in addition to collaborating with the editor on special features. Mr. Rascoe has held many editorial positions, including those of book editor of The Chicago Tribune, literary editor of The New York Herald Tribune and editor of The Bookman.

P. B.

THE NEED FOR MEN

God give us men! The time demands
Strong minds, strong hearts, true faith and willing hands—
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie;
Men who can stand before a demagogue
And damn his treacherous flatteries without winking;
Tall men, sun-crowned, who live above the fog
In public duty and in private thinking.
For while the rabble with their thumb-worn creeds,
Their large professions and their little deeds,
Mingle in selfish strife, lo! Freedom weeps!
Wrong rules the land, and waiting justice sleeps!

J. G. Holland.

THE CHURCH NAMELESS AND FEARLESS

Robert M. Hutchins, the thirty-year-old president-elect of the University of Chicago, says that he considers the work of the universities to be that of unsettling the minds of young people. That may be alarming to some, but it is coming to be pretty generally considered that this "unsettling" is the primary function of education.

How does such a view as this affect the work of the church? Are we in the churches to take the young men and women who have been "unsettled" in the universities and attempt to settle them all over again? Or shall we go on unsettling them, in other words teaching them the art of living in an unsettled world?

At present the churches and the universities are pulling in opposite directions, a condition of affairs which cannot go on forever The churches are presenting what they call "truth" as something that is final and unchangeable; the universities, on the other hand, know no such "truth" as that, and they place the emphasis not upon the settled character of what is taught but upon its transitoriness. In the university one learns that the Bible, for example, grew through centuries from a collection of folk-tales to a canon of infallible scriptures, and the assumption taught in the universities is that just as people have gradually grown into their present attitude toward the Bible so will they gradually outgrow that attitude. No university student, going through the studies laid out for him, can escape this assumption unless he is completly waterproof. But the churches do not frankly accept this view of the Bible, or of anything else in the realm of religion. The result has been a growing disrespect for the intellectual integrity of the churches on the part of thinking young people. This does not mean that the young are any less spiritually minded; it means only that they cannot whole-heartedly support the churches as long as there is this conflict to take toward "truth" and the attitude which the church takes toward it. In the university they have learned to some extent at least the art of living steadily and fruitfully in an "unsettled" state of mind, but when they enter the church they are asked to discard that art and accept certain things as fixed in the hard amber of dogmatism. There remain only two possible courses open to the churches. First, they can do what the fundamentalists openly try to do, namely, to take the universities out of the hands of scientists and modern educators like Dr. Hutchins and put them into the hands of dogmatic religionists. Second, if the churches disavow that course, then they must frankly square their own conduct with that of the universities as at present organized and teach the same thing from the pulpit that is taught in the class- room, that is they must teach that all our religious ideas are the result of history, that they have changed continuously throughout the ages, and that they will continue to change as long as we live in a changing world.

When the churches take the latter attitude and frankly avow it without any reservations or equivocations they will become once more a dynamic influence in the life of the world. Young people will come into them from the universities with enthusiasm and they will feel that through these churches there is an opportunity to continue a vital spiritual relationship with the life of their times.

Where do our Unitarian churches stand in this matter? Some are in the habit of thinking that no changes are needed in our Unitarian attitude in order for us to attract this new generation of thinking men and women. With this I do not agree. We need to take our stand on the side of the scientific method in religion

more fearlessly than we have yet done if we are to become an effective church for this age. And the first thing for us to do is to throw away our labels until we become as labelless as a modern university is today. The University of Chicago, for example, is not a Baptist or a Unitarian or a Theistic or a Humanistic university. It is just a university in the true sense of the word, a place for the consideration of knowledge in its universal aspects without preoccupation with one point of view or another.

How absurd it would be for anyone to attempt to pin a label onto the University of Chicago or onto any other modern institution of learning. No one thinks of such a thing. And yet we continue to believe that such tags are necessary for churches. We in the Unitarian church have been engaged in a more or less friendly debate for a decade over the question whether our churches are going to be Theistic or Humanistic. Some of our congregations have felt the necessity of telling the world that they are Humanistic churches, while others have vociferously announced their Theistic position. Such efforts as this put us in a bad light, because the implication of it all is that we are still in a dogmatic frame of mind. The universities long ago passed out of that phase. No institutions of learning worthy of the name will fly such flags. This is really what we mean when we say that the day of the denominational college has gone by. Of course it has. And, if we only knew it, the day of the denominational church is going by. It does not make any difference whether that church belongs to the Baptist denomination or to the Humanist denomination. All these religious flags denote an attitude of dogmatism which must be as completely obliterated from the church of tomorrow as it has been completely obliterated from the universities of today.

It happens that those of our Unitarian fellowship who have espoused the cause of Humanism have much of truth on their side, but they are making a mistake in trying to organize churches around that name. Truth is too fickle a lady for us to attempt to marry her to ecclesiasticism in this conventional manner. Truth is beauty, or a form of it, and it is as absurd to mate her with a church as it was for Soames Forsyte to marry Irene in Galsworthy's famous story. Soames as a husband for Irene is out of date. So is the church as a custodian of this unapproachably beautiful thing we call the Truth. The universities have discovered how to treat her, but the churches have not. The universities have learned to love her, to sit at her feet, but never to claim they own her, then label her and fly a flag to tell the world that here in this place the beautiful goddess of truth has been imprisoned in their palace.

A new church is growing in our midst. The universities are turning out her future members in increasing numbers. They will be neither Theists nor Humanists. They will be those who have learned the art of defining without dogmatizing. They will be those who have learned to think plastically yet effectively, hypothetically yet fruitfully. Their minds will be as unsettled yet as finely poised as the stars in their courses. For such churches we need ministers who have the scientist's abhorrence of labels, the scientist's love of truth, the scientist's courage, and above all, the scientist's humility. And to hasten the advent of this new church we need brave men and women who, though they are no longer as young as Dr. Hutchins, are willing to help create a church into which to welcome the kind of students he is determined to send into the world.

Raymond H. Palmer.

To know what you prefer, instead of humbly saying "Amen" to what the world tells you you ought to prefer, is to have kept your soul alive.—Robert Louis Stevenson.

READING OUT OF DOORS

Apropos of my article in Book Chats printed in a number last summer I came across the following a few days ago. I was gratified to find a confirmation of my point of view by so distinguished a novelist.

"For most of us, I think, the best time for reading is the winter." writes Frank Swinnerton in the June number of The Bookman. "In the winter evenings I can sit with almost any book before a fire of great sparkling logs, and be a king—Certainly I cannot read at ease upon a summer night. Certainly, also, I cannot for any length of time read out of doors. If I do so read for a few moments I find my ears caught by some sound, strange or familiar, which breaks the thread of interest. My mind starts into activity more urgent than is proper to that mood of absorbed, acquiescent receptivity essential to good and pleasurable reading. I watch a funny starling prodding the lawn with his inquisitive beak, and walking flatfootedly in search of his food. A wide eyed, innocent looking thrush hops gracefully into view; a thin spiral of smoke lazily climbs and disappears into the blue. Something moves near me— a cautious old spider, an unseen bird, a curious red beetle. The hammock chair—whatever the number of its superadded cushions—grows uncomfortable. I become restless. Down goes the book. In a word, I am no great lover of reading in the open air.' '

ECCE HOMO

"Behold the man alive in me,
Behold the man in you!
If there is a God—am I not he?
Shall I myself undo?
I have been waiting long enough,
Old silent gods, goodby!
I wait no more: the way is rough
But the god who climbs is I."

Witter Bynner.

JUST A MEMORY RARE

Just a lush green meadow
Just the grasses frail
Just some fleeting shadows
Just a winding trail.

Just the wild plums' odor
Just some violets blue
Just some yellow cowslips
Just the sparkling dew.

Just a rippling river
Just a sun-lit day
Just the leaves aquiver
Just a wind at play.

Just a wading angler
Just a pool, so fair
Just the waist deep water
Just some boulders there.

Just a swaying fly rod
Just a careful try
Just a singing fly line
Just a floating fly.

Just the wrinkling water
Just a strike so rare
Just a barb implanted
Just a contest fair.

Just a vibrant leader
Just a rush and swirl
Just a leap so graceful
Just a circling whirl.

Just a glint all golden
Just a gleam of rose
Just a sheen of olive
Just a graceful pose.

Just a rod fair bending
Just a clicking reel
Just a net descending
Just a fern lined creel.

Just a trout embedded
Just a vision fair
Just a sigh contented
Just a memory rare.

L. E. DeGarmo.

Written for Dr. Bradley.—The fisherman-Preacher.

WHAT WOULD JESUS THINK?

The other day I clipped the following from a newspaper. It makes its own comment.

'Modern' Ministers Branded 'Wolves'

Minneapolis, Minn., June 2.—(AP)—Resolutions characterizing as "infidelity" every form of modernism, and branding as "atheistic ecclesiastics" all ministers preaching the doctrine of universal peace were adopted yesterday by the World's Christian Fundamental association in session here.

"Modernistic wolves entrenched as shepherds in the fold," is the phrase used in one resolution to characterize all ministers of modernistic tendencies. The resolution urges formation of a league to combat modernist teachings.

The idea of universal peace is held to be a "false hope" in another resolution which expresses the belief there can be "no peace until Christ returns." Advocates of universal peace among ministers of all denominations are charged with embarrassing the government by their teachings.

Church unity is opposed in another resolution which brands "organic unification of all religions" as the "final program of the Anti-Christ." This resolution calls on all "true believers" to oppose church unity movements, and denounces the program of the Federal Council of Churches of Christ in America as "modernistic infidelity."

The resolutions were prepared by a committee consisting of the Revs. Harry Rimmer, C. W. Foley and A. Lincoln Shute.

AMERICAN MODERNISM

American Modernism has freed itself to a remarkable degree of dogma, ritual, and the literal interpretation of the Scriptures; in fact, from all formalities extraneous to purely religious thought. It is no exaggeration to say that those who come under its influence soon abandon the last shreds of belief in dogma or in direct revelations from God. This phenomenon is all the more surprising on the part of a people whose churches are so closely associated with their daily lives. Modernism is, however, strictly in line with Puritan traditions, for its chief preoccupation is moral sincerity and social welfare. It insists that Christianity should come first all through life, and that it should adapt itself to the conditions of the time, in order to fill its appointed role, as guiding factor of the community. They contend that if religion does not occupy itself with morals or even politics, it cannot possibly justify itself to the conscientious, and surely this is more important than formal belief in hidebound doctrines. Personally I think that it is owing to this penetration of religious thought into every-day life that America feels she is superior to the Orient.

(From Siegfried's "America Comes of Age.")

DEDICATION

How sweet is the fellowship of good men and women who are trying to live nobly and well, whose bond of union is a common recognition of the supreme claims of the ideal! Such a fellowship are we, free from tyranny yet bound by love, not ruled by one another yet each the servant of every other. Well is it known to each of us in our heart of hearts that the most precious experience in human life is that of realizing a spiritual kinship with others, and we pledge ourselves to every effort that will bring to perfection among us a truer fellowship of the spirit, each resolving to do nothing that will retard the consummation of our dream, each resolving to leave nothing undone which will beautify and ennoble our common life.—Raymond Palmer.

DECLARATION OF PRINCIPLES OF THE PEOPLES CHURCH

"The purpose of the church is to deal in plain terms with the supreme things in human life as measured by the rational conclusions of science and history. It seeks to promote a conception of nature, history and the meaning of life in accordance with the facts of experience and with the progress of growing knowledge. It is essentially religious, not in the traditional but in the scientific and ethical sense of the word. It regards religion as spiritual energy directing itself toward the enrichment of the individual life and the perfection of the social order. This church assumes the right of every one to think his or her own thoughts, and expects the greatest progress to follow from entire intellectual liberty and perfect freedom of judgment. It welcomes to its membership all who wish to co-operate in making a world which shall be enlightened by knowledge, guided by reason and animated by good-will."

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REGULAR EVENTS

School of Religious Education Sundays, 9:30 a. m., Channing Hall.
Woman's Club—Every Monday.
Men's Forum—Second Monday evenings, Channing Hall.
Young People's Club—1st and 3rd Tuesday evenings in Channing Hall.
Church Trustees Meeting—Second Monday evenings.

VICTORY FOR THE UPTOWN PLAYERS

The climb up the ladder of progressive achievement has been steady for the Uptown Players. Last year they were one of the four Little Theater Groups playing in the finals of the Tournament sponsored by the Chicago Drama League, for the Edith Rockefeller McCormick Cup, which was won by the Northwestern university players. This year out of the sixteen dramatic organizations competing in the Tournament, again the Uptown Players were chosen by the judges to be one of the four groups to play the finals, and—this time they won the cup! The Tournament was held in the Goodman Theater, and the finals played Sunday evening May the twelfth, when the Theater was filled to its capacity. A one act play entitled "Smokescreen" by the well known playwright Robert Casper was the vehicle used by the Uptown Players.

Helen Williams, Arthur Bluhm and John Graham composed the cast. Their work was excellent and artistic in every particular. The rules of the tournament awarded the cup fifty per cent for direction, therefore to James Griffin, director of the Uptown Players much credit is due for their victory.

A cash prize of seventy-five dollars was also given our Players. At the close of the tournament the Radio Keith Circuit entered into contract with the cast of "Smokescreen" for forty weeks of bookings in the best vaudeville theaters in the United States, from coast to coast. Playing at the Palace Theater in Chicago the first week in June, going from there to Minneapolis; then to Winnepeg, Vancouver, Seattle, and west to SanFrancisco. We wish these young people God-speed and every success in the work they have chosen to carry on!

G. T. B.

CHURCH NEWS

The Church closed for the summer vacation period Sunday, June 9th. The largest congregation ever attending a closing service was present. Dr. Bradley commemorated his 17th year as pastor of the church with this service. The annual meeting of the church was held the next evening in Channing Hall. A complete report of this meeting will be published in the July issue of the Liberal. The Editors deeply regret that the May and June issues were delayed. It was impossible to get out the copy sooner. The July issue will be in the printer's hands early in July and will be received by the subscribers early in the month. The July, August and September numbers will be especially interesting.

Dr. Bradley chose for the subject of his closing sermon, "Looking at Life." The complete sermon is published in this issue of the Liberal. Each number during the summer will contain a sermon by Dr. Bradley and other articles of interest. If your subscription expires will you kindly renew promptly, by sending $1.25 to the church secretary, Mrs. Harrison, 941 Lawrence Ave., Chicago. The Liberal will be sent to any address in the United States or Canada. All of the funds after the cost of mailing has been met go into the treasury of the church. Our advertisers make the magazine possible. Subscribers will help us if they will mention The Liberal when dealing with our advertisers. We also welcome more advertisers. Rates may be had on application to the printers—the North Shore News, 7028 N. Clark St., Chicago. We hope every friend and member of the church will become a subscriber.

Dr. and Mrs. Bradley will be at their summer place, Arden Lodge, Black Duck Island, Lake Vermilion, Tower, Minnesota, most of the summer. They will be pleased to hear from friends, members and readers.

Dr. Bradley kept the following engagements during the month of May:

1—Luncheon Address. Woman's Alliance, Duluth
1—Address. Unitarian Church. Duluth
2—Address. St. Paul ,Minnesota
3—Reception to new members. Peoples Church
5—Sermon. Peoples Church
6—Address. Wellington, Kansas
9—Dinner. Peoples Church
10—May Party. Church School
12—Sermon. Peoples Church
12—Sermon. Woods Theater
13—Sermon. St. Louis, Mo.
14—Meeting. Western Conference St. Louis
15—Dinner. Uptown Players
15—Meeting. Board of Trustees. Peoples Church
17— Dinner. Peoples Church Choir
19—Sermon. Peoples Church
20—Tower, Minn.
21—Tower, Minn.
22—Tower, Minn.
23—Tower, Minn.
24—Tower, Minn.
25—Meeting. Friends of American Writers
26—Sermon. Peoples Church
26—Sermon. Columbia Post, Forest Home Cemetery
27—Meeting. Chicago Library Board
27—Meeting. Laymen's League
28—Address. Chicago Rotary Club
29—Address. Clinton, Iowa
30—Address. Portage Park Memorial Services
30—Address. Chenoa, Ill.
31—Address. Chrisman, Ill.

Funerals

May 16—Mrs. Theresa Floto. Interment. Rosehill

May 21—Mrs. Lee. Interment. Oregon, Ill.

Weddings

May 4—Nils I. Paulson and Regina Imenitova

May 5—John A. Welch and Marion Smith

May 8—Everett George Opie and Ollene Anderson

May 8—Dan R. Courtney and Eddie Lee Jordan

May 16—Leon Edward Bollin and Leone Cobbun Duckworth

May 16—Vernon C. Beardsley and Armel E. Shogren

May 18—Dr. William Henry Burmeister and Martha S. Bentley

May 18—Fred A. Clarke and Louise E. Terwilliger at Forest Park, Ill.

Christening

May 12—Margaret Rose Hasson, daughter of Mr. and Mrs. William F. Hasson.

Dr. Bradley delivered the Conference sermon for the Western Conference of Unitarian and other Liberal churches in the church of the Unity. St. Louis, Missouri ,on Monday evening, May 14th. His subject was "The Future of Religion." Dr. George Dodson, the minister of the church and Professor of Philosophy in the University presided. Delegates were present from the liberal churches in the area between Cleveland, Denver, Duluth and Louisville. The Peoples Church of Chicago is a member of this conference.

The church year just closing was the busiest in the pastorate of our pastor. In the late winter he made all arrangements to leave on July 10th for Mexico as a member of the seminar under the auspices of the Committee on Cultural Relations with Latin America. By the time church closed his physical condition was such that his physician, friends and members of the Board of Trustees, strongly advised and urged that he would not undertake the trip this year. It has been a severe disappointment for him to abandon his plans yet he needs rest as never before. Dr. and Mrs. Bradley will spend the summer on their little island in the northern Minnesota Lake Country at Tower. Dr. Bradley will make no engagements during

the vacation period with two exceptions. For the 10th time he will give the Fourth of July address at Tower, Minnesota, before his neighbors and friends. His Chippewa Indian neighbors are giving a "Pow-wow" on the same day. On Thursday, August 29th he has been invited to address the annual meeting of the Genesee County Pioneer's Association at their picnic at Long Lake, Michigan, which is only three miles from his birthplace. Dr. Bradley always attended this picnic as a small boy and listened with great interest to the "orators of the day" who addressed the gathering. This year he returns as the "orator" and looks forward to seeing his old friends.

THE LAYMEN'S LEAGUE

The Laymen's League is composed of the men of the congregation and radio audience. They have held a monthly dinner all winter and have had from 75 to 210 men present at each meeting. One of the finest and most profitable meetings of the year was held on the evening of May 27th. Every seat at the tables was occupied and several men came in after the dinner for the address. Judge Frank Comerford of the Superior Court spoke on "Courts and Crime." He was introduced by Dr. Bradley who has been his intimate friend for over 15 years. Judge Comerford made one of the best addresses ever given before the League. At the conclusion of the address the men asked questions for over an hour.

This was the last meeting of the League until fall. The regular monthly dinners will begin in October. All men who are interested in the Church are urged to attend these friendly educational and inspirational dinners.

The following persons were publicly received into membership of the Peoples Church of Chicago on Sunday, June 2nd:

Mr. and Mrs. H. E. Apperson, 6751 Newgard Ave.

Mr. Wm. J. Bennett, 525 Cornelia St.

Miss Blanche Myers, 5046 Greenwood Ave.

Miss Martha Louise Schreiber, 2819 Pine Grove Ave.

Mr. George Swanson, 5055 N. Damen Ave.

Mrs. Bettina Whitlock, 424 Melrose St.

Mrs. Elizabeth Nagle, 1421 E. 68th St.

Mr. Bud Peterson, 3823 W. North Ave.

There is no stated formula for the living of life. Intelligence, insight into one's powers and capacities, caution, boldness, compromise, firmness, aggressiveness, tact—these and a dozen other traits and qualities come into play. Fight hard, be brave, keep your powder dry, have good friends, learn resignation, and cultivate a sense of humor is the best counsel for the living of life.—The Foundations of Personality, Abraham Myerson.

The essence of all education is self-discovery and self-control. When education helps an individual to discover his own powers and limitations and shows him how to get out of his heredity its largest and best possibilities, it will fulfill its real function; when children are not taught merely to know things but particularly to know themselves, not merely how to do things but especially how to compel themselves to do things, they may be said to be mastering life.—The Development of Man, Edwin Grant Conkling.

Few people distinguish between pleasure and happiness. Pleasure can be had by seeking it. Happiness comes only by seeking something else.

PULPIT MEMORIAL FLOWERS

For the past two years the flowers which have beautified the pulpit platform on Sunday mornings have been given by friends and members of the church as expressions of appreciation or in memory of loved ones. This custom has become a fixed one in the church and will continue this year. From the beginning Mrs. Georgia Russell has been chairman of this committee and has given loyal service. Will those who plan to give flowers for the services this year get in touch with Mrs. Russell? Her address is 5025 Winthrop Ave., and her telephone is Sunnyside 6610.

Everyone interested in the aims and work of the church is invited to make a regular subscription to its support. Such subscriptions may be paid on a weekly, monthly, quarterly, semi-annual or annual payments system, in accordance with the convenience of each individual. Application for subscription blanks or weekly envelopes may be made in the church office. The church office is open every day during business hours.

A trained kindergarten teacher is employed by the church to look after the children during the time of the church service. Parents are invited to bring their children to the Library Room just east of Channing Hall where the teacher will receive them. The Kindergarten Department is in session from 9:30 to 12:30 every Sunday.

THE SCHOOL OF RELIGIOUS EDUCATION

The School of Religious Education meets every Sunday morning at 9:30 in Channing Hall. There are classes for all ages. The curriculum is based upon the needs of students and is prepared with a careful consideration of the latest methods in religious education. There is a faculty meeting once a month in which the work of the school is reported and plans for betterment and advancement considered. New teachers and students are being enrolled and the school is having its best year. Parents are invited to attend the sessions and become familiar with the work which is being done. A Cradle Roll has been started and several names have already been added. Parents are asked to register their children in this department where the child is not old enough to attend the sessions.

The Peoples Church desires to be a serving and helpful church. If you know of any cases of sickness, distress, or trouble where you think the attention of the pastor would help kindly call the church office. All engagements for the naming service, weddings, funerals or any other engagements must be made direct with the church office. The church office is open every day during business hours. It is closed on Saturday at noon. The telephone is Longbeach 6878. Mrs. Harrison, the secretary, will be glad to give information or attend to all engagements.

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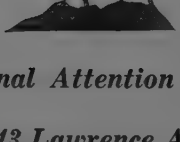

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